PART II. 8 PAGES.

## THE ST. LOUIS REPUBLIC. TO DAY'S REPUBLIC Is Printed in EIGHT PARTS.

NINETY-SIXTH YEAR.

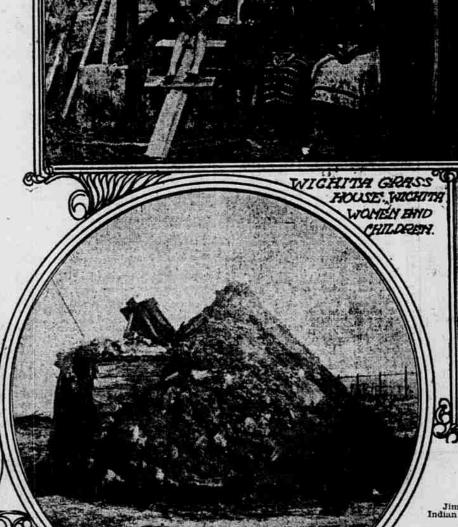
SUNDAY, MORNING, JUNE 5, 1904.

PRICE FIVE CENTS

## TRIBES AT THE FAIR ARE DISTINGUISHED BY VARIOUS TYPES OF HOMES.

Simple Abodes of Eighteen American Tribes Now Reprensented at the Exposition Are Marked by Remarkably Diversified Styles of Architecture—Old Chiefs Pathetically Watch the Education of Their Descendants, Who Are Abandoning the Ancient Customs of the Red Men.







NAVAJO MUD HOUSE. the Indian exhibit, "is in the material and | panionship keenly, but they have become architecture employed in their abodes." Mr. McCowan, in addition to his present work of directing the Government Indian exhibit at the World's Fair, is superintendent of the Chilocco Indian School in Oklahoma Territory, the largest school of its kind, and has been connected with In-

dian interests for more than fifteen years. TYPES OF HOMES. "In my observation of the American In dian." said Mr. McCowan, "I have found a rapidly growing similarity of customs and habits. The special locality in which

the Indian resides determines the type of his home. There has been a great and growing tendency toward amalgamation of customs and habits of the American Indian during the last five and ten years. I think this is due largely to the education by the Government of the young childen in the reservation schools.
"Of course, the similarity of provisions

and clothing furnished them by the Gov-ernment has left less of the stamp of individuality on their character and manner of living, but the style and fashion of

been left unchanged." teresting a collection of the American aborigines be gotten together. The World's Fair is responsible for bringing together for the first time the most complete num-ber of Indian tribes from the many corners of the earth, where the red man guards fealously and in his own way his

own small right for an existence.

There is a touch of the pathetic about
the visit of the old time-honored chiefs and their families to the civilized midst of

The spirit of the old chieftains is broken his ambition is dead; he has been forced into isolated retirement. He has brought with him his war paint and his was trappings. But he puts them on with very lit-tle show of enthusiasm for the curiosity of the mob of visitors. He spends his time in playing with his granddaughters and grandsons, and speculates in a vague way on a golden future when he and his ancestors will be reunited in the glories of self-government and independence,

EDUCATIONAL CHANGES. He will tell you how pleased he is with the fine education and training in the white man's ways that the young children of his tribe now receive in the Governmen schools. He will tell you the great sacrifice the parents have made in losing the companionship of their children to the schools, and he will assure you that the parental love of the Indian for his chil-dren is as great as that of civilized pa-

He will tell you how, on the other hand, the Indian child's affection for its parents is not different from that of the white child. This strong tie of affection that exists between the little Indian child and its parents has made it just as much of a sacritich to the Indian people to part with their children as for the parents of the white children who send their boys and girts away to school for the first time.

The education of the children has been gained at much sacrifice to the old indicas, for they have sussed their some

sufficiently reconciled to the new condi-

tion to admit its benefits The young men have returned to their nomes to till the soil on modern and most improved methods of farming; the girls have insisted on new methods of cooking the food furnished by the Government and in caring for the home. The old Indians

wall paper and other accessories, which, if they were compelled to adopt, would mean to them almost a prison life.

NOTABLE OLD INDIAN.

More than 100 of the old Indians who will pursue their native industries of weaving and pottery making while at the World's Fair, will live in the houses built by their own hands after their own individual style of architecture.

The young boys and girls will live in the dainty and plain little rooms of the Indian Government school building, and will pursue the work which they have been taught in the schools, such as domestic science, actuding sewing, cooking and every detail of household work, as well as the fine arts. One of the most interesting of the many old Indians in St. Louis is Jim Bluebird of the Maricopa tribe of Arizona.

reservation relating to visitors' thrilling experiences of the past on the frontier during the Apache uprising, and passing his time by smoking home-made cigar-His home is one of the most novel of all

the lodges, buts and tepees at the Exposition. It is made of arrow weed, and is as cool and comfortable as the most approved style of modern architecture could effect. The tribes represented on the World's Fair reservation are the Pimas, Arisona; Maricopa; Arizona; Cheyennes and Arapahoes, Oklahoma; Pawnees and Wichitas, Oklahoma; Pueblos, New Mexico; Navajos, New Mexico; Apaches, Fort Sill, Ok.; Comanches, Oklahoma; Sloux, South Dakota; Klackwaht, Vancouver, British Co-lumbia; Patagonians, South America; Po-

## PIKERS ALSO HAVE SOME GAY AFFAIRS

Cosmopolitan Population Amusement Concessions Find Much to Interest Them.

JUST LIKE OTHER HUMANS.

While Business Is Dull Old Showmen Recall More Stirring Times-Aborigines Friendly.

While elaborate functions mark the openings of the State and foreign build-ings; while pink teas and dainty luncheons make the Board of Lady Managers a famous body; while receptions, balls and parties engage the attention of the upper crust of World's Fair society, the democracy of the Pike is having an in-ning all by itself, and this quarter of the great Exposition is not without its social

politan city is spread along the avenues of the Pike. People from every part of the world are encamped within its bor-ders. They are the lower ten of Exposition society, and while society editors do not strive to describe costumes or secure the names of the participants in Pike festivities, the festivities are there, just the same, and the Pikers care little as to what the members of the upper element may do or what they may think of their less fortunate brothers and sisters of the

lower social plane.

The old showman is on the Pike. There are a score of him, extending from the east to the west entrance. The old-timers chat with one another on evenings when the rain drives people from the gates and cause the lights to be turned off ahead

lived over again, just as the members of the Grand Army of the Republic are wont to fight the battles of the days of '61. Every old showman can tell you about all the money he made at some fairly "lifted the people from the seats," and how the public unanimously agreed that "The Trip to the Moon," "The Gar-den of Eden," or some other creation,

element of Pike society that is even more interesting. It is the actors themselves. There are many old-timers among these people. They have been at the other expositions. They, too, can talk about the "good old days." Like all other people who work to amuse the people, it is second nature with the Pike performers to talk of the golden era of the past.

transformation or illusion was simply

Indian, Hindoo, Russian, Jap. Egyptian and Chinese-all have their respective places on the Pike parade, but "after hours" they meet and talk like other folks and in meeting and talking, even though these simple functions lack formality, the people of the shows make the social realm of the Pike. War is not an issue on the Pike. The

Geisha girl is greeted cordially by the sturdy Russian of the village up the street. The men of Cairo frown not upon their intense competitors of the Oriental show next door. They are all of one class; all "out for the money," and when there is nothing doing in the exhibit line, they are as friendly as leisure-bent ball players

ODDITIES ON THE PIKE. Some odd and interesting things can be seen on the Pike. Riding the biggest camtribe went calling one evening last week.

His mode was different from the American way. Had he been an American, he would probably bave taken a carriage or an autonoblie. Being a Hindoo and having the neans, he "boarded" a camel. He went up and down the Pike, speak

sociable. He caused much comment and the majority of the Pike population to give vent to their feeling by singing, in enty languages, "For He's a Jolly Good

The Hindoo chief is cosmopolitan. He is The Hindoo chief is cosmopolitan. He is liberal and amiable. He has been at other Expositions, and he has been with the circus. When his friends are at home they are scattered over the four corners of the globe, and when they are gathered on the Pike, the Hindoo chief thinks that if is his duly to meet a few social obligations, so, mounting his camel, he does the honors

befitting one of his rank. The American Indians are the most persistent promenaders of all those concen-trated in the Pike section. At 6 p. m. the Indian daubs bis face in all the colors of cakes, and half an hour later he strolls down "Broadway." Following him is the squaw, and following her are the children. In single file the Indians go up one side and down the other. Fair patrons stare at them curiously, but the head of the Indian is never turned to right or left. He moves along and minds his own business. He ascepts the sign of cordiality from his Pike brothers with a grunt, and when darkness falls he hies himself to his vil-

JUST LIKE OTHER HUMANS. Pike society has its jealousies, too. More than once has the woman of the Orient gazed down upon the form of a fair sister from Japan and declared with considerable feeling that the costuming of the Geislia of one woman's opinion of another (on the

of one woman's opinion of another (on the Pike) might read: "Isn't she a fright?" or some other colloquial phrase so often employed in civilized lands, but whatever the words may be, certain it is that they are emphatic.

But at Pike festivities, at the open-air receptions and family gatherings. Pike women hide any bitter feeling that they may have and offensive remarks are substituted by delightful references to the weather, the cut of a dress or, "How well you are looking these days."

Whatever is said of the Pike, the Pike is only human and the manners and conventionalities of the upper and the lower planes of society have only strata between them.

planes of society have only strata between them.

Upon the hill, far away from the excitement of the Exposition side show, is another element of World's Fair society. It might be called the middle crust. The primitive folk of many lands are its units. The Ainus, the Patagonians and some of the rarer of the American Indian types are there. The aborigines are camped close to one another. Even though their languages are not similar, the germ of society has taken hold with these strange people, and it is said in all truth that the matron of the Patagonian household and she of the Ainus have even gotten friendly enough to borrow domestic utensilis from each other.

PRIMITIVE PEOPLE FRIENDLY.

PRIMITIVE PEOPLE FRIENDLY. The men are friendly. Each finds interest in the customs of the other. The primitive Indian of the North American

primitive Indian of the North American Continent looks with curlosity at both the Patagonian and the Ainu. The Patagonian and Ainu agree generally in their opinions of the Indian.

All stand on common ground, and, as it has not become necessary for Professor McGee to call out the troops or solicit the aid of the Jefferson Guards, it is taken that the primitive folk are getting along amiably and that everything is "lovely."

SIOUX TEPEE OF CHIEF TWO CHARGE. Two Charge is seated in the middle of the front group. His wife, who is the daughter of a Cheyenne chief-stands behind him. To her left stands Scott Charging Alone, interpreter for the Slouxs. The man seated to left of Two Charge is Little Horse, his cousin, and to his right is Lightfoot, one of the Sloux braves.

By their homes you shall know them. This applies to the eighteen tribes of Inne now quartered at the World's Fair. where in the entire extent of the s, or in any group of buildings can

be found architecture so diversified as that shich marks the simple and unique homes of the American Indian, so similar in customs, habits and education have become the different members of the tribes that it is now difficult to discipled the tribes that it is now difficult to discipled the tribes that it is now difficult to discipled the tribes that it is now difficult to discipled the tribes that it is now difficult to discipled the tribes that it is now difficult to discipled the tribes that it is now difficult to discipled the tribes that it is now difficult to discipled as that it is strongly emphasized in the kind and quality of the Indian affairs the kind and quality of the Indian house.

Outside of his home it would require the kind and quality of the Indian house.

unique and distinguishing feature of their | northwest shores of the Pacific, from the ndividual homes, There are almost as many different kinds

of architecture as there are tribes represented at the Exposition.

Individual taste is strongly emphasized in the kind and quality of the Indian

desert of Arizona and the mountain fast-nesses of Colorado and New Mexico.

Indian Hill has come to surpass Art Hill in the number and original executions of designs of architectura.

While these probably will never be dignified with the name of classic, they are still and always will be classed as original

The good old days of the Columbs "Pan" or the "Trausmissister